

THE
CHVRCH
PVBLLICK ORDER

Argued and opened at a second Conference
betwene *SILVANUS* and *HIMENEU*
Discussing foure questions.

1. *Of Ministers, Officers and People.*
2. *Of the time or times of meeting.*
3. *Of the place, or places where.*
4. *Of the worship it selfe both for matter and manner.*

Wherein the Ordinances of the Church of England
as a publick Worship, are proved to be agreeable
to Gods Sacred Word.

By *L.G.* a continuall friend, and lover of the Church.

PSALM 74.4.

Thine enemies have said in the midst of thy Congregation, He

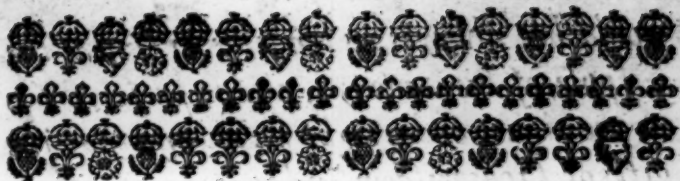
PSALM 124.

*Among all her lovers, she hath made us comfort her, all her
hate hath she indignantly despised her, they are become
mill.*

London Printed for W. B. 1644.



2. 10. 10



TO
His most Excellent Sovereigne
Lord, Charles, of England, Scotland,
France, and Ireland K I N G, the just De-
fender of the true Faith.

Most valorous and religious King,



*Our Magnanimous and Heroi-
call spirit in Martiall and Mi-
litary affaires; And your zeale,
fidelity, and unshaken unmoveable
constancy in the establisht Religion of Gods
Church in this Your English Nation, fills
the hearts of your loyall subjects, the Lords
servants to praise the God of Heaven for
You; And to pray earnestly, that bee, that
bath covered your head in the day of battell,*

The Epistle

would bee alwayes as tender over You as the Apple of his owne eye, and so preferre You as the Signet on his right hand, and that the gifts of Gods wisdom and grace may be doubled on You his Anointed servant.

Your gracious acceptance of my former endeavours hath incouraged mee not only (to compose this short discourse of the Churches publike Order, for the true worship of God, which declares the outward form of the Churches service, as the former Treatise Dedicated to Your Majesty doth the inward truth of the Church it selfe) But also to presume to present it to Your Royall and serious consideration, for as much as many of Your honest Subjects want the knowledge of it; And all Your factious people, oppose, contemne, and hate it, even those weeds spring up amongst the good Corne; As Brownists, Anabaptists, Papists, Familists, Antinomists, with folly and Semi Separatists, all which having
not

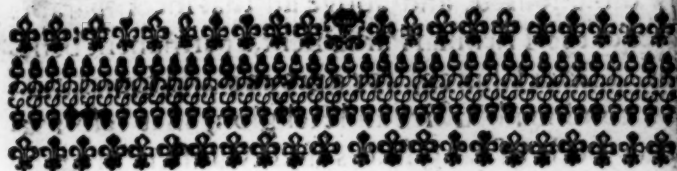
Dedicatory.

not their parts in the feare, the sorrow, the
povertie, and preparation spirituall, come all
short of Gods Spirits testimony, although
like : Mountebankes in market-places they
lift up their voyces, avouching the goodnesse
and prooffe of their medicines, which notwithstanding
all their brags and vaine boasting
cannot give a foote to the lame, nor an eye to
the blinde; And compared with truth, are all
of them found, poysonous doctrines of death
that instead of saving health, wee are made
thereby deadly sicke : And were it not for
that unparalleld veritie of Your Majesties
confessions, and resolved resolutions, we have
for our remarkable examples, next and
immediately under him, that is our good
G O D over all blessed for ever, we
might fall into the same Consumption
our soules in matter of Religion, as now we
are in our lives and estates, for false corrupt
and lying doctrines, have so darkned the clea


The Epistle, &c.

ight of the pure truth like smothering fire
and smoake, have destroyed many weake Chri-
stians, yea such an universall destruction, as
the plagues of Egypt made in that land, on
man and beast, fruitfull Trees and every
greene hearbe, but blessed bee the Lord for
the goodwill of him that dwelleth in the bush,
that hath blessed Your Royall Head, and
Heart, like the head of JOSEPH, that still
you have beene the same Anointed with the
same truth, in which truth, the Children
hereof are your truest loyalst and faithfullst
subjects, of whom although the most unworthy
your Highnesse servant that suffereth and
dyeeth with you,

I. G.



TO
The Right Honourable the LORDS
and Commons of the High COURT
OF
PARLIAMENT.

NE unknowne to the most of You, yet
daily praying for You all, that the
God of Heaven, the alone giver of the
best Counsell would sit with You, to
guide and counsell You all, in all things for the pre-
sent, and to come; As those great blessings through
his blessing You have effected for Vs, already in
suppressing the pride, the Idlenesse, and superstition
of the Clergie, the destruction of the abominable
& popish innovations, the annihilating of the great
oppressing Courts of High Commission, and Star-
Cham-

Chamber; And that of honour which was greatly dishonoured, and above all that incomparable Act of the Triennial Parliament, a permanent benefit to Gods Church, for a ground and foundation of continuall Iustice and Religion, that reformation both of Magistrates and Ministry in ruling and teaching may be perfected, and such order and manner appointed for the peoples obedience, that unitie and concord in the truth may bee harmonious throughout this kingdome. And our gracious King, with Your most honourable Assembly, and the whole Nation blessed; And because the best reformation, and perfect restitution are spirituall things; the one, the new making or re-begetting of mankind unto God, the other the inheritance or purchased possession of Gods Children, called in Scriptures regeneration; and the perfection; and restitution; both which are the subject of my discourse, in my former Treatise Dedicated to Our dread Sovereigne, His Gracious Majestie. And in regard that life is hid for the present, and those truths are inward and spirituall, whose heavenly nature is not apprehended and understood by all Ministers, and I am certaine by fewer of the people: but they all for the most part looke for outward forme, and
things

things exterior being such our selves for the greater number.

Right Honourable (the mistake of the Scriptures are so general in this particular in applying the testimony of the Holy Prophets, who generally speake and altogether agree in promising, and assuring the eternall heavenly and perfect estate to be fulfilled and accomplished at the Resurrection, the Glorious comming of our Lord to judgment. Notwithstanding, such is the daily and continuall misprision of those precious promises to a worldly temporall and conceited estate here in this life by many severall factions; some of which, as in this, so in my former Treatise I have instanced) this mistaking, I say hath constrained me, and as I am perswaded in bounden dutie, I am obliged, to Dedicate and present in all humble submission this short Treatise unto Your Grave wisdomes, that by Your favourable countenance and respect to a thing so meane and from the hands of one meanner; My Brethren and fellow Citizens may come to see that Your prudent, and Honourable predecessors since the time of Reformation, from that mystery of iniquitie, and superstitious darkenesse of Anti-Christian Poperie, that

G O D Almighty hath so assisted them by the
ayde of the H O L Y G H O S T, that the Mini-
sters Ordination, the time, place, the matter and
manner prescribed for Gods publicke worship,
(as is within this short Treatise brietely touched).
is agreeable to G O D s holy Word, for so farre
as they have gone; And for the rest in a fur-
ther and larger manner, Or for the better and
more perfect ordering of what is already done,
the L O R D of Heaven direct the heart of Our
Gracious K I N G with You His greatest and best
Councell; And give unto You all the spirits of
zeale, and feare of the L O R D, so to Decree and
Enact, that the Truth, the power and Sincerity of
the Gospell may bee the honour and glory of
this Kingdome, with the Ordinances of G O D
in the purity thereof, all mis-understandings be-
twene His Royall M A I E S T I E, and Your
selves reconciled, and all evill Councillors on
both sides removed, all dissentions, discords and
disaffections amongst us people composed. And
all of Vs againe, K I N G, Parliament and people,
made one, as the Truth and Our G O D thereof
is one.

Finally my humble prayer is that Your Wis-
domes

domes would pardon my boldnesse; And that
You would be pleased to construe all that I have
done or said to be entirely and sincerely from the
bottom of my heart, for the glory of GOD, the
Honour of KING and Parliament, and the
dutie of love I owe unto my Christian Neigh-
bours in the fellowship and unitie of the Truth;
And I shall ever remaine praying for you.

f. G.

Bz

TO



To the Reader.

Christian Friend;

AS Gods love hath beene free to me, so my hearty desire is to manifest my love to all that are his: And as in all things, I have received of him, so especially of the best blessings, that we may all prosper, even as our soules prosper. And therefore the first thing I communicated to the publick, was a briefe description of the Kingdome of God, and the Children thereof, their spirituall conditions, and holy persons, their estate of suffering, and that of triumphing; And although therein I have shewed, and set it forth (yet briefly) the great things of Gods Law or Covenant, yet some have accounted it a vaine thing, so that there was some cause to have spoken no more. Yet the generall breach of conformitie, and uniforme walking in the publick Ordinances of the Church of England, hath so grieved my spirit, that I am constrained through the love I beare to Gods people therein to say, to make this briefe discourse following. Wherein I have kept my selfe close to the Ordinances themselves, examining them by such rules in Scriptures, as do apparently warrant them: so that if all things bee considered, there is nothing imposed in the publick, by Authoritie, that doth any way hinder or prejudice the spirituall sinceritie of the true and pure worshipp of God; therefore beloved let us studie to give God thanks for these reformati-
ons in the outward, wee doe enjoy already, and that the same God would direct the same power of King and Parliament, to goe on to a full perfection of what is begun. And in the meane
while

To the Reader.

while wee to demean our selves in obeying, praying, and studying to shew our selves approved unto God and men, giving no offence in any thing that our profession be not blamed; And as there more truth in the Doctrine of the Church of England, then in any other profession of Religion, I know of, so let our Uniformity and agreements in all other outward Ordinances of publicke communion exceed theirs, And let us endeavour to manifest our holy inward and spirituall communion by our externall union, so shall we ever be yours that is the Lords.

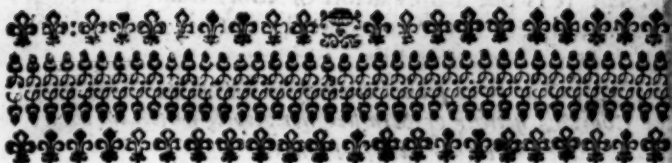
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THE CHVRCHES PVBLICK ORDER.

*Wherein the Ordinances of the Church of
England for Gods publick worship, are proved to bee agree-
able to Gods Word: argued and opened at a second conference
between Silvanus and Hymeneus.*

Hymeneus.



*Well met friend SILVANUS, I have
often thought of our discourse when we were last
together.*

*Sil. Sir, I am glad if it have given you
occasion for your better meditations, that
Truth and the God thereof, may have any glory by my
poore endeavours.*

*Hym. I must confesse that I have reviewed it since it has
beene published; and I am perswaded your discription both of
Christian in particular, and the true Church in generall, is
agreeable to Gods Word: and that the promises to the Patriarchs
Prophets, and Apostles are truly expounded, of which I desire
have further conference hereafter.*

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Silv. It is but a breviation of those many particulars mentioned, but if the Scriptures be examined it will make the truth more manifested.

Hym. You have spoken nothing of the outward condition of the Church, neither of Minister nor people, which are things I would faine have your judgment in.

Sil. The true and inward Christian onely knowes how rightly and truely to order, state, and dispose of ou ward things; and the Christian without or outwardly knowes not how to order one or other, as Saint Paul saith, the spirituall man or he that is spirituall discerneth all things, 1 Cor.

2. 15.

Hym. I would pray you to resolve me of those foure particulars that concerne the outward estate of the Church: First, of the Ministers, Officers, and people, of each Congregation or Parish: Secondly, of the time or times of Gods publick worship: Thirdly, the place or places for their meetings: Fourthly the worship it selfe, both for the matter and manner?

Sil. Expresse your meaning in the first question.

Hym. For as much as you deny that the people are to call their Minister, shew me how they should be called by the Scriptures?

Sil. It seemes by calling of Ministers, you meane ordination of Ministers, and so I understood you the last time we spake of your new fashion in New England.

Hym. Yes that is my meaning.

Sil. We finde it written, that our Lord Himselfe, Marke 3. 14. Ordained, that is, sent his Twelve Apostles: and Saint Luke saith, he gave them power and authoritie, &c. and sent them to preach the kingdom of God, Luke 9. 1. And this Evangelist saith, the Lord appointed or sent other seventy also, and further teacheth us to pray therefore the Lord of the Harvest, that he would send forth labourers

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bourers into his harvest, *ver. 2.* So likewise after Christ's Affension, the Apostles that were sent by himselfe, sent others: And so this same Evangelist witnesseth in the *Acts* that the Apostles prayed and laid their hands on *Stephen* and *Philip* and others, and did thereby ordaine and send them into the ministry, as well *into the Deacons* *Acts 6.6.* And indeed, wonderfull and powerfull they were in their Ministerie, as he afterwards sheweth: so the Apostle *Paul* affirmeth, that *Timothy* received the gift and authoritie to preach, thorow the laying on the hands of the Ministers; which he there calls the *Presbyterie*, *1 Timothy 4. 14, 15.* And so also himselfe the same Apostle in particular speaks to *Timothy*, *1 Tim. 1. 6.* Wherefore I put thee in remembrance, that thou stirre up the gift of God that is in thee, by the putting in of my hands: and so the Apostle gives him direction also for his ordaining of Ministers, *1 Timothy 5. 22.* Lay thy hands suddenly on no man, neither bee partaker of other mens sinnes, keepe thy selfe pure.

According to these Scriptures the Church of England hath ordained and appointed, that none but such men are ordained Ministers, shall have power and authoritie in the ordination of Ministers.

Hym. These Scriptures you alleadge now, and that before our first conference, *Acts 14. 23.* And they ordained them Elders in every Church, that is, Preachers as you there observed, Yet not one nor all those places doe shew the forme they thought they prove the thing they practised.

Silv. Neither doe the Scriptures lay downe the forme of Marriage, although it bee honoured beyond commandment by God Himselfe in Paradice, *Gen. 2. 22.* As also by Christ's first miracle, *Iohn 2. 1, 11:* And the author

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brewes layes it down as an Ordinance for ever : Marriage
honourable in all, *Hebr. 13.4.* and yet in all the Scrip-
tures old or new, we doe not finde a forme for the manner,
or persons appointed to celebrate the matter, but some-
times wee finde the Parents did performe it in the Patri-
archs times, and in the Iudges times, the Magistrates ; and
in other places it is said, they tooke unto them Wives as
they married themselves ; for so it is laid, *Gene. 6.3.*
Now because there is not a forme of words in Scripture,
the holy ordinance of Marriage waste and voyd ? No,
thinke none will be so voyd of Religion to say so, but
let it not rather prove that it is left by the Authoritie
of Gods Word to the liberty of Christs Church, to de-
termine, assigne, and order in every Countrey, as I shall
anon, an Act of Parliament of this Church in ano-
ther case.

*ym. But hath the Church of England appointed a forme
of Ordination, as it hath done for Marriage ?*

*A. Yes, such holy exhortations, divine instructions,
effectuall expressions, as there cannot be better thought*

ym. I pray let me heare your knowledge of it :

*A. As the ignorance of Scriptures is the cause of all
heresies and faction, so also the ignorance of those whole-
some Lawes and Ordinances which the Church hath pro-
vided in many particulars, makes many have a worse opi-
nion of the government of the Church, then otherwise
they could possibly have.*

*ym. I cannot but admire the solemne, grave, and honou-
rable forme of Matrimony, the Scriptures for instru-
ment appointed to be read, the holy exhortations and ad-
monitions, the union pronounced in the name of the Fa-
ther*

For the true worshipping of God.

ther, the Son and the Holy Ghost, the concluding the ordinance with pertinent blessings, I say, I cannot chose but more and more admire it, because now a many of unadvised Ministers, use unworthy and unwarrantable forme thereby couzening and cheating those they pretend to marry, for except the words are used in the manner appointed by the Law, the Law knowes them not married but the Wife in the sence of the Law is accounted a whore and the Children Bastards, and the next of kinne will recover all personall estate, and inheritance: And the reason is cleare, because the Law knowes nor allowes of any other forme for Marriage but that enacted. Oh, woe to such unwise Ministers, that have done this wrong and injury to the Children unborne, by seducing their ignorant Parents.

But to give you satisfaction in that you desire concerning Ordination of Ministers, the Church hath appointed a very good rule and forme for it; many pithy and apt prayers unto God for His blessing, many Scriptures to be read agreeing to the Ordinance. As *Saint Pauls* counsell to *Timothy*, and the words and gesture the Apostles used when they ordained *Stephen* and the rest, *Acts 6.* as also the words of our Lord, *Iohn 10.*

And diverse questions are made to them that are to be ordained such as these; are you assured or doe you beleieve you are inwardly moved by the Holy Ghost to take up this office and ministracion, to serve God for the promoting his glory, and the edifying his people? And he answers, I beleieve so.

Also hee is askt, doe you thinke you are truly called according to the will of our Lord Iesus Christ; doe you unfainedly beleieve all the Canonickall Scriptures of

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Old and New Testament, and will you apply your selfe to study, read, and preach the same, they promise they will.

And further also, to lay aside the studies of the World and the flesh, & to endeavour by good life and holy example, to edifie Christs flock: These and many more are the questions and exhortations, then doth the Minister ordaining speake to the whole Congregation, declaring to them the Ordination; and there being no cause shewed against by the people, hee proceeds in prayer, and layes on his hand upon him, thereby giving him power to preach and officiate in all other administrations.

Hym. *This forme is very good, and seemes to mee warrantable, but what rule hath the Church of England for ordination of other Officers?*

Sil. For such as have the place of ruling Elders, commonly called Church-wardens, and for such as receive and contribute to the necessity of the poore, commonly called Overseers, the Minister and Congregation doe choosethem together by most voyces, according to Act of Parliament.

Hym. *But how are the people or Congregation ordered?*

Silvanus. All Parishes, or Congregations, are incorporated and Ordained by Act of Parliament: the Law gives power to the Minister and Church-officers to examine, and see that obedience be yeelded to such things as concerne the time, the place, the manner and matter of Gods worship in publick, and accordingly acquit them if innocent, or to indite or present them if guiltie. *Anno 1. Edw. 6. Anno 1. Eliz. 2.*

Hym. *I pray Sir, resolve mee in my second question, how a man may be commanded, for it seemes to me, the Apostles do not teacheth otherwise, Galath. 4. 10, 11. Where he saith, I seeve dayes and moneths and times and yeares, I am afraid of*

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of you left I have bestowed upon you labour in vaine.

Sil. The Apostle being rightly understood, doth not write to the *Galatians* against a time or times to be appointed by authority for the publick worship of God, but hee teacheth against the use of such Ceremonies, that the cleare and open manifestation of the Truth and substance thereof made weake, beggerly, and uselesse: and more principally, hee directly preacheth against them, as some thereby and in Obedience to sought life and justification; against this the Apostle concludes peremptorily to the *Romans*, *Romans* 3. 28. in these words, *Wee conclude therefore that a man is justified by faith without the workes of the Law*: and hee accepts none to the *Galatians*, but affirmeth, that whoe soever seekes justification by the Law, he is fallen from Grace, *Gala.* 5. 4. And aggravates it by reduplications as most certaine, and a thing never to be questioned; the holy Ghost bearing witness with him, and therefore speaks in a phrase never to be repealed, for the workes of the Law shall no flesh be justified, *Gal.* 2, 16.

Hym. *What rule have you then for the time and times of Gods publick worship?*

Sil. The first day of the week, and all other dayes and times are by Ordinance of the Church appointed, this hath beene the judgement of former times, amongst the Fathers, as *Hierome*, *Austine*, and *Tertullian*; Master *Frith*, and Master *Tindall*, amongst the Martyrs: Master *Calvin* and many others in the book called the *Harmony of confessions of most or all reformed Churches*, p. 473. and pag. 499. And it is an Act and Statute Law in our Church of *England*, Anno 5. & 6. of *Edw* 6th. Chap. the third, in these very words, Neither is it to be thought, that there is any certaine time or definite number of days prescribed in holy

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Scripture, but that the appointment both of the time, and also of the number of days is left by the authority of Gods Word, to the liberty of Christs Church, to be determined and assigned, orderly in every Country by the discretion of the Ministers and Rulers thereof, or as they shall judge most expedient in the true setting forth of Gods glory, and the edification of the people: And it followes, be it therefore enacted by the King our Sovereign Lord with the assent of the Lords, &c. and the Commons in this present Parliament assembled, and by the authority of the same, that all the dayes hereafter mentioned shall bee kept and commanded to be kept Holy-dayes, and none other, that is to say, all Sundaies in the yeare, &c. and so nameth all the rest particularly.

Hym. But you have not a Scripture for this day, nor any of the rest?

Sil. For the first day of the weeke called Sunday, wee have Apostolicall and Primitive example for it, *Acts* 24. 7.

Hym. You know, examples without precepts, binde not in Divine things.

Sil. Therefore I have shewed you before, the Act of Parliament, the command of the Church: And where Mans Ordinance is not against Gods command, there St. Peter commends subjection, in these words, *Submit yourselves to every Ordinance of man for the Lords sake*, 1 Peter 2. 13. There is no word in Scripture to command you to fast the last Wednesday of every moneth, yet your practice shewes, you thinke you ought so to doe, it being commanded.

Hym. You have fully satisfied mee by Scripture, And the Churches Ordinance for the time and times commanded for Gods publick worship.

teacher.

Sil.

we dayes and

For the true worshipping of God. 9

Now pray resolve my next question, and shew me what warrant there is for commanding a place where to meet.

Sil. Authority commanding one for the publick, doth not forbid any for the private; And therefore theres much cause and reason for it, for if there be no place, there can be no meeting.

Hym. *I thinke the Scripture speakes against the appointment of a place, Iohn 4. 21. You shall neither in this mountaine nor at Ierusalem worship the Father.*

Sil. Although our Lord did know, and fore-tell to the woman the destruction of Ierusalem, and the dispersion of both Iewes and Samaritans, and that it shoud be done by Gods enemies, and Idoll worshippers, so that there should be no true worshippers, to worship in those places, which were the usuall places of their publick worship, intimated in these words, verle 21. *Woman be gone, the houre commeth when yee shall neither in this mountaine, nor yet at Ierusalem worship the Father; Yet it doth not follow, but that in other places the true worshippers might and should worship God in spirit and in truth, for so much our Lord saith ver. 23. The houre commeth, and now is when the true worshippers shall worship the Father in spirit and truth, for the Father seeketh such to worship him: we reade that Our Lord came often to the Temple, daily teaching the people, often worshipping in the Mount of Olives, Hee appointed an upper roome for the celebration of the Pasche with his Disciples, so it is said, when the Eleven were together, Christ came amongst them; And also that they were altogether in the Mount of Olives at our Lords Assension into Heaven, and they were not to depart from Ierusalem, but there to waite for the promise of the Father; And when the day of Pentecost was fully come, they were all with one accord*
in

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in one place. *Peter & Iohn* went up together into the Temple at the houre of prayer; wee finde *Paul* often in the Synagogue, and abundance more instances to prove the publick places that Gods people met in to worship.

Hym. But wee have no command for any in the New Testament.

Sil. No more you have for the time as before is shewed, nor for the Femall Sex, or Children of either Sex to be baptized, it is warrant sufficient, that authority commands them all.

Hym. I pray what reason is there to call the place appointed, for publick worship the Church? for you have proved before in our first conference, *Peter 5.* That the Elect of God called and sanctified are the Church of God; And I am sure that is true, but that word and place should be so called, it seemes strange to me.

Silv. It is strange to mee that you should be such a stranger to the Scriptures. For the Scriptures often give the name of the thing signified to the signification of it; so our Lord calls the signification of his body, His body it selfe, in the words, *Take eate, this is my body, Matth. 26. 21.* So *Moses* and *Abraham* both call the signe of the Covenant Circumcision, the Covenant it selfe, *Genesis 17. 10, 11.* this is my covenant, &c.

Salomon also calls the house hee built for Gods publick worship, the Temple, *2 King. 11.* And the Temple of the Lord, *2 Chro. 26. 16.* when it is not so properly but by way of allusion and resemblance only. For the regenerated ones, the truly faithful men (are Gods house his habitation and dwelling place, as the Scripture speakes, *Yee are the Temple of God, 1 Cor. 3. 16.* and againe, *for the Temple of God is holy, which Temple yee are, ver. 17.* So likewise the materiall house is called

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called the Church, or the Temple of God also: because it is appoynted and set apart onely for the holy services of this spirituall Temple, there to converse with God in his holy Ordinances of praying and preaching, and all other his holy services: and in this respect hath beene, and may be called a holy place. And such Vessells and Vestments holy, in regard of the holy use they are sanctified or set apart for. Not that stones, wood, mettalls, or cloathes are capable of holinesse; but they are in Scripture called holy, in regard they are assigned to serve about Gods holy worship: Now as the Temple, and all Vessells and Vestments are called holy, in regard of their holy imployment: so also they are called holy, in regard of Gods holy presence, who is more manifested present, in the place of the administration of his Ordinances, than in any other place, and so the place is called holy, *Exodus 31. 1.* and Vestments likewise. And so is the ground also, *Exodus 3. 5.* *The place where thou standest is holy ground.* And therefore we ought to have them in a reverent esteeme and respect: *Pull off thy shoes,* saith the Angel to *Moses*; Those places and things therefore are not to be common, as other things and places: wherefore our Ministers are to be blamed, that they doe not informe the people with the truth of this Doctrine, our Lords owne practice, that onely and alone act of corporall punishment, that first execution of Iustice, aggravates and argues the fault of the people abundantly, in making the Temple a Market-place. Saint *Iohn* saith, *Iohn 2. 15.* our Lord made a scourge of small cords, and drove them all out of the Temple, and the Sheep, and the Oxen, and poured out the Changers money, and overthrew their Tables, and said unto them that sold Doves, take these things hence, make not my Fathers house a house of Merchandize. Marke how

exact and particular he is in every thing, and how reverently he speaks of the materiall Temple, and calls it his Fathers house, and by Saint *Matthew*, The Temple of the Lord: And it is further to be noted, that all the foure Evangelists testifie to this act of our Saviour, which wrought founp- on their affections, that it is said, *And his Disciples remem- bred that it was written, The zeale of thy house hath eaten me up, John 2. 17.*

Hym. *I thanke you for this satisfaction; for these passages of our Lord are very considerable in all the circumstances.*

I pray let me heare your judgement also of the last question, the worship it selfe both for matter and manner.

Sil. For the matter of Gods worship it is clearly set down in both the parts of it by our Lord himselfe to the *Samaritan* woman, *John 4. 23.* The houre commeth, and now is, when the true Worshipers, shall worship the Father in spirit and in truth.

God is worshipped in spirit and in truth, when Gods Word is read, and the true sense and meaning opened and made knowne: So *Ezra* the Scribe, and the other Priests did truly worship God. *Ezra 8. 8.* The Text saith thus, *So they read in the book in the Law of God distinctly, and gave the sense, and caused them to understand the reading.* And Saint *James* preaching to the Church at *Jerusalem* saith, *For Moses of old time hath in every City them that preach him, being read in the Synagogues every Sabbath day, Acts 15. 21.* To this purpose speaks our Saviour of the Pharisees, *Math. 23. 9.* *But in vaine doe they worship me, teaching for Doctrine the Commandments of men,* undenyably proving, they had worshipped God truly, if they had taught for Doctrines the Commandments of God.

Hymen. *It is cleare, and proved plainly, that Reading and*

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and preaching Gods Word, are materiall parts of Gods worship, but what are the rest?

Silv. Prayer and prayes are other parts of Gods publike worship, to be performed in the Temple, and especially Prayer; and therefore all the rest are included in that denomination of prayer; As the Lord saith, *It is written, my house shall be called a house of prayer, Matth. 21. 13.* Notwithstanding it was also the house of preaching and reading, and praying, offering Incense, and Sacrifice, and of blessing God and the people. And to prove prayes a part of Gods worship, David is excellent, *Psal. 149. Sing unto the Lord, Sing unto the Lord a new song, and his praise in the Congregation of Saints.* And *Psalme 150. Praise ye the Lord.* And that's not enough, but he appoynts a place too, *Praise God in his Sanctuary:* yea, his expressions are so full of excellent variety, *Psalme 100. Enter into his Gates with thanksgiving, and into his Courts with praise, and thankfull unto him, and blese his name.* And in another place, *My praise shall bee of thee in the great Congregation, I will pay my vowes before them them that feare him, Psalme 22. 25.* Yea, this worship is so acceptable both in publike and in private, that the Holy Ghost beareth witness that whosoever offereth praise, glorifieth God. *Psal. 50. 22.*

Hym. The Scriptures thus consorting, merke makes a sweet harmony; and excellent are these considerations from them; but I pray proceed to shew the other parts of Gods publike worship.

Sil. Friend at this time I will speak onely of the Ordinance of the Lords Supper, because the time will not permit me else to make you answer concerning the manner of these perticulars in their administrations. Now the communion of the body of the Lord, as the Apostle calls it, is one of the parts of that dayes publick worship, *Acts 20. 7.*

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where he proves all that I have said in every particular, to the office of administration to that hee himselfe was ordained, as hee proves to *Timothy*, *1 Tim. 2.7.* whereunto saith he, I am ordained a Preacher and an Apostle: And because of the greatnesse and verity of the office, he therefore speaks with the greater testimony, saying, I speake the truth in Christ and lye not, a teacher of the Gentiles in faith and verity: And in the faithfull administration of the Gospell, comming to *Troas*, *verse 6.* met together with the Disciples upon the first day of the week, there is the time: And the place is said to bee an upper chamber, where they came together, *verse 8.* And the matter of their worke and service is expressed to bee preaching and breaking of bread and conference. And that which is included, is prayer and giving of thanks; for so the same Apostle doth prove to the Church of *Corinth*, that our Lord did first institute the Sacrament with prayer, *1 Cor. 11. 23.* saying, the Lord Iesus the same night hee was betrayed, took bread, and when he had given thanks he brake it, and sayd, *Take eate, &c.* Yea; praying and blessing at the Communion was this Apostles practice in this Church of *Corinth*, as in all other Churches; for so he testifieth himself in imitation to the first institution, *1 Cor. 10. 16.* *The cup of blessing which we blesse, is it not the Communion of the blaud of Christ; the bread which we break, is it not the Communion of the body of Christ.*

Hym. These are all cleared and manifested by plain Scripture: I pray is not the manner of the administration of these particular Ordinances prescribed in the Scripture also?

Sil. As I have shewed before, that I find no forme in the Scriptures for Ordination; neither can I find any Rule prescribed for the time when to receive the Lords Supper,

nor

nor the place where, nor the manner how, nor the particular kind of Wine; nor bread of what graine; nor who shall provide them ready; nor the gesture of giving, nor receiving; and yet without these we cannot Communicate in them:

Hym. *Some say there is a word for all these things, and urge it upon this Scripture, Hebrewes 1. 2, 3.* Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and high Priest of our profession, Christ Jesus, who was faithfull to him that appoynted him; as all *Moses* was faithfull in all his house.

Silv. If there were a word in the Scripture, they should doe a good office to Gods people, to shew them what they may finde them written: I am sure there is no such thing in those words you have read: I know the bold audacious Brownists, and the ignorant Anabaptists, as both as one enemy, grossely misse and abuse, wrong and spoyle this holy testimony, affirming that Christ is more perfect and exact in prescribing an outward forme for particulars in Gods public worship under the Gospell to Christians, than *Moses* was under the Law to the Jewes, making and ordering every particular, according to the perfect platforme and patterne which was shewed him on the Mount, *Exodus 25. 9.* The Holy Ghost proves indeed that *Moses* was a faithfull servant of God, to heare and doe the Commandement, the worke of the Sanctuary, the Tabernacle, and all the instruments, and every vessel from the least to the greatest, even to every pinne thereof, *Exodus 27. 19.* And in this comparison *Moses* was faithfull in all his house: that is, to make the materiall, or earthly Tabernacle; that was but a shadow, a representation, figure of that spirituall, heavenly, true and everlasting

Tabernacle, which Christ made or built, purchased and sanctified with his owne blood; wherein Christ our Lord was much more faithfull, as a Sonne to make, to redeem, to blesse and save his owne house. And the Apostle to the Hebrewes shewes what this house of the Sonne is, saying, whose house we are, If wee hold fast the confidence: and enjoying of the hope firme unto the end, *Hebrewes 3. 6.* Marke how the Apostle excels in expressing this spirituall house, as wee made a description in our first conference upon Saint Peters words, Page 10. where the Apostle calls the building living stones; and the house it selfe, a spirituall house. *1 Pet. 2. 5.*

Hym. It appears there is not any such thing in the Text, as the Separatists and Anabaptists doe affirme from it, for the outward Order and government of the Church.

Silv. This makes the Separatists bold and audacious; because, that like the rotten-hearted Pharisees, they justify themselves for a cleane out-side of their owne fancy, and so in word onely never known nor heard of in the Scriptures; and neglect the inward grace, the truth, and power, that whosoever hath not, shall perish, *Luke 13. and Mark 16. and 16.* And notwithstanding our Saviours unsell is, Make cleane the in-side; and the out-side shall bee cleane also. *Matthew 23. 26.* And therefore I call Anabaptists ignorant, and seduced, because all this while they have not learned the difference between that ritzme, the putting away the filth of the flesh, which man may have and perish: And that Baptisme, the anointing of a good Conscience unto God, that whosoever is anointed with, shall be saved: the one being called the figure or outward signe; the other the substance that saveth, inward grace. *1 Pet. 3. 21.* which substance indeed is
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the purifying the heart by Faith, as before I shewed at our first Conference, Page 8, 9. And so speaketh the Apostle *Paul* clearly to the *Galatians*; for you are all the children of God by faith in Christ Iesus, for as many as have been Baptized into Christ, have put on Christ, Chapter 3. 26, 27.

Hymen. Doubtlesse these Scriptures must bee thus understood. I pray Sir informe me what ground the Church of England hath to prescribe a rule for the time, and the rest that concerns the manner of Celebrating the Lords Supper.

Silv. But before I shew you that, wee will take a briefe view, how particular *Moses* was to give direction, for every circumstance, as well as for the substance in Circumcision and the Paschall Lambe: And then consider what rules our Lord and his Apostles have given for Baptisme, and the Lords Supper, which are significant of outward signes of the same substance and grace as the Gospell, as the other were Ceremonies, Types and Figures of the same heavenly truth under the Law; Therefore the Apostle *Paul* to the *Collossians* uses both the termes of Circumcision and Baptisme, expressing one and the same life and grace in Christ, in whom faith hee, yee are Circumcised with the Circumcision made without hands in putting off the body of the sinnes of the flesh by the Circumcision of Christ buried with him in Baptisme, wherein also you are risen with him through the faith of the operation of God, &c. *Colos.* 2. 11, 12. Now *Moses* speaking of *Abraham*, gives rules for Circumcision, for the parties who shall be circumcised; that is, all the Males: And the time when, at eight dayes old, *Genesis* 17. 12. And the place or part of the body, the fore-skin, *Verse* 11. And the parties who shall doe it, *Abraham* the Father, *Verse* 12.

and *Joshuah the Magistrate, Jos: 5. 3.* Also for the Passeeover, which was the same to the *Jewes*, as the Lords Supper is to the Christians: He appoynts the time, the tenth day of the moneth, and it shall be kept till the 14. day of the same moneth; and then appoynts who shall kill it, the whole Congregation: and what time of the day, the evening; and who shall provide it, that is every house; and if the household bee too little, then two Families shall joyn together; he appoynts what it shall be for the kind of it, that is, a Lambe; and not every Lambe, but a Lambe without blemish; and not Male or Female, but Male onely; and not of any age, but a Lambe of a yeare old: Also he prescribes the manner of dressing it, not cut to pieces, but whole, his body with his Legges, and with the purtenances thereof; it must not be boyled, or baked, but roasted with fire; and wee shall eat the flesh in that night; And hee prescribes the manner and gesture how they shall eat it, saying thus shall you eat it, with your Loynes girded, your shooes on your feet, and your staffe in your hand; and you shall eat it in haste, &c. *Exod. 12. ult.* For it is the Lords Passeeover.

Hymen. Moses hath beene very particular in Gods direction to Abraham concerning Circumcision; and abundant in the Paschall Lambe; for every Circumstance. I pray shew me how the Scriptures in the new Testament give rules for the Celebration of Baptisme, and the Lords Supper.

Silvan. All the rule wee finde for Baptisme is in these words, Goe ye therefore, and teach all Nations, Baptizing them in the Name of the Father, the Son, and the Holy Ghost, *Matth. 28. 19.*

Here is a plaine direction for the forme of words that are to be used, but none for the Action of the Baptizer, nor
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for the gesture of the baptized : so wee read the *Eunuch* went downe into the water ; but which part of the bodie *Philip* washed is not mentioned : neither is there direction for the Sex, nor the age, neither for eight dayes, nor eight yeares ; nor of time, place, nor of what sort of Water, salt, or fresh. So for the Lords Supper, the words in the Institution are these, *Iesus tooke bread, and blessed it, and brake it, and gave to his Disciples, and said, Take, eate, this is my body : And hee took the Cup, and gave thanks, and gave it to them, saying, Drinke yee all of it, for this is my blood of the new Testament, which is shed for many, for the remission of finnes.* Yet in all these words here is no commission for his Disciples, as there is for Baptisme : Yet Saint *Paul* saith, hee hath received Commission from the Lord, concerning the Lords Supper, *1 Cor. 11. 23.* But wee find it not in the Scriptures that it should bee : Yea, as I sayd before, we finde no direction for the Sacrament it selfe, nor for any circumstance that concernes the Celebration of it ; neither for time, place, nor manner. And shall wee say therefore that *Moses* is more faithfull than *Christ* ; No sure, for that I have proved to bee another thing before. But it proves this rather, that under the cleare light of the Gospell, the truth and substance of things fore-spoken by the Patriarchs and Prophets are so evident and apparent, that there needes no such particular directions and shadowes, as the dimme and darke Ceremoniall Law required : And that it is left unto the discretion of such as are in Authority, rule and government, to appoynt and regulate, as may be most for the glory of God, and best for the convenience of the place and people.

Hym *What Rule then hath the Church of England for these*

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these Ordinances, and all the rest wee have spoken of:

Silv. The Statute Law doth order particularly every thing as I have shewed you before, of the Ministers, Officers, the time, and the worship it selfe; and of the name of the place: So now I shall shew you that the Statutes appoynt the publike place it selfe, and for the order and manner of the rest of the particulars; and how all is agreeable with the word of God, in the Statutes made in the second and third yeare of King *Edward* the sixth: and the first Chapter, the affection of this religious King is there recorded to be such, that hee had an eye and respect to the most sincere and pure Christian Religion, taught by the Scriptures, as also to the usages of the Primitive Church, advising with his most learned and godly Ministers, receiving the prudent judgement of his beloved Viceroy and Protector, the best assistance of his Privie and great Councell of Parliament, with the ayd of the Holy Ghost, and with one uniforme agreement is of them concluded, let forth and delivered to his great comfort and satisfaction of minde, a composer containing rules and orders for the regulating of the manner of Gods publick worship, in a Booke intituled, the Booke of the Common Prayer, and administration of the Sacraments; and other Rites and Ceremonies of the Church: as in this, so in other Acts, the times and places are appoynted, the Persons to officiate and administer, in Praying, praying, and reading, and preaching Gods word, the people to assemble on Sundayes and Holy-dayes, upon penalty to bee inflicted by Officers Temporall or Ecclesiasticall, and that none shall deprave, that is, speak ill of, or condemne this Order. 1 *Elizabeth* 2. *Elizabeth* 2. 23. 1 *Isac.* 4. And that the Congregation shall

shall behaue themselves quietly, and with civill demeanor and orderly all the time of Gods publike worship. *Anno primo Mariae*, the third Chapter, and also the rules and order for the particulars for Baptisme, and the Lords Supper, are contained in the Statutes, that Children of beleeving Parents shall be baptized, and that there shall be witnesses to testifie so much, and also to promise a Christian endeavour for religious instruction and education, the form of words that contained in the Commission given to the Apostles before mentioned, the manner appoynted, Dipping in, or sprinkling with water: And so also for the Supper of the Lord, the Elements, Bread and Wine to be provided by the Church-wardens, at the charges of the Parishoners, the time to be appoynted by the Minister, and the people to have notice of it by his directions: And as the former, so this, to bee blessed and administred by the Pastor, or Minister, in the words of the Lords first Institution, and the people to receive the same with gesture, both Ordinances being communicated with prayer and thanksgiving: for the Vestments of the Ministers, and gesture of both Minister and People are ordered also.

Hymen. But how can you prove to mee that those Acts and Ordinances are agreeable, and warrantable by the Word of God?

Silv. Such Ordinances of men that are not against the Word of God, I am warranted by the Word of God to obey, but the Traditions and Ordinances of the Church are no wayes opposite, or contrary to GODS Word therefore GODS Word injoynes Christians obedience thereunto.

The generall Rules in Scripture of Traditions for Order and Decency in the Churches, were onely for

things as concerne the publick worship of God; which rules
are not found exprest and determined in the Scriptures;
therefore the Apostle 2 *Thes.* 3. speaks to the Church
of *Thessalonica*, in words of Dignity, and Authority, saying,
Now wee command you brethren, in the Name of our Lord Je-
sus Christ, that you withdraw your selves from every brother that
walketh disorderly, and not after the Traditions which hee recei-
ved of us. Observe the holy Apostles extraordinary ex-
pressions, and likewise how hee engages the Lord Je-
sus Christ in the cause, that Order should be observed, ac-
cording to Traditions given, which Traditions were not
written Scriptures, but things of like nature, as the Apostle
to the *Corinthians* speaks of, 1 *Cor.* 14. And although of
much variety in the Church, yet hee thus would have all
things regulated, Let all things be done decently, and in
Order: And the Order and decency is exprest through-
out the Chapter, in teaching, *verse* 3. 4. which is declar-
ed by speaking, by exhortation, by Knowledge, or by Do-
ctrine: And that preaching, and praying, singing, and giving
thanks are to be in a knowne tongue, to the edifying of the
Church, *verse* 12. 15. 17. That also the Prophets doe
speake one by one, that all may learne, and all may be com-
forted, *verse* 31. And just so it was with the Church at Je-
rusalem, *Acts* 15. 7. The Church being met together, it is
sayd, Peter rose up and spake unto them, as in the 8, 9, 10,
11 Verses. And in the twelfth Verse it is sayd, the multi-
tude kept silence, and gave audience to Barnabas and Paul:
and after they had held their peace, James answered saying,
Men and Brethren hearken unto me, v. 13. so that 4. Apostles
in one meeting prophecyes, but in order, one after another:
and to this the Apostle speaks fully to the Church of Co-
rinth, for God is not the Author of confusion or tumults,

or

or unquietnesse, but of peace, as in all Churches of the Saints. 1 Cor. 13. 33. So also in the next Chapter he gives generall rules to all Churches, *Let your women keep silence in the Churches; for it is not permitted to them to speake:* And in another place directions are given for womens habits, that their heads be covered, 1 Cor. 11. 6. So in the Chapter following he gives many rules about preparation before the sacrament, as concerning our carriage in communicating, where you come together (saith he) to eate, tarry one for another: So hee requires knowledge to discern the Lords body: So Temperance and modesty of behaviour, that the Communion may be answerable to the thing Communicated in; and thus concludes, *And therest will I set in order when I come:* as doing it by that place and seniority he had in the Church: And therefore he speaks in the singular number, *I will,* and not in the plural, and so in another place he speaks, as if the care of the Churches lay upon him, 2 Cor 11. 28. And as the care was specially in gathering and edifying the Churches by Doctrine; so also in ordering; therefore he saith, as he had given order to the Church of *Galatia* about things that had not beene ordered by the Scriptures, even so doe yee, saith hee to the Church of *Corinth*, 1 Cor. 16. 1. And herejoyceth in the holy Order that was in the Church of *Collossia*, being much comforted in the order, as well as in the grace it self, in these words; for though I be absent in the flesh; yet am I with you in the spirit, joying and beholding your Order, and the stedfastnesse of your faith in Christ, Col. 2. 5. And this was not Saint Pauls practice alone, but generall in all Churches by other Apostles, Elders, and Evangelists, as appeares by his Epistle to *Titus*, saying; *For this cause left I thee in Crete, that thou shouldest set in order the things*

that are wanting, and ordaine Elders in every City, as I had appoynted thee, Titus 1. 5. All which in totall, in what hath beene said, the Apostle to the Thessalonians makes a conclusion without any exception, in these words, Therefore Brethren stand fast, and hold the traditions which yee have beene taught, whether by word or by our Epistle, 2 Thes. 2. 15.

Hym. These Scriptures doe clearly shew that the Church hath power to prescribe Order, and make rules for such things as Gods word doth not particularize, so that the traditions be consonant therunto.

Sil. That the rule for reading the Scriptures is agreeable to the Word, I have sufficiently proved before; but that you may beyond all exception be satisfied here, what the Apostle saith to the Churches of Colosse and Laodicea: And when this Epistle is read amongst you cause that it be also read in the Church of the Laodiceans, Col. 4. 16. And the command of our Lord Christ, to search the Scriptures is to read the Scriptures, John 5. 39. According to that Matthew 29. Let him that readeth consider, as also blessed is hee that readeth; and they that here the words of this prophesie, and keep those things that are written therein, Rom. 1.

Hym. But what warrant is there for the reading of those parts of the Scriptures appoynted of the Psalmes, the Chapters, the Epistles and Gospels?

Sil. If you grant it is warrantable to read them, Order and conveniency calls to authority to appoynt which, and how much, for all the Scriptures cannot be read at one time; therefore it was well done of the Church to divide the Prophesies of each Prophet that are long, and the History of the Evangelists, and the Epistles of the Apostles into severall

all parts or Chapters: and in the use we find it profitable, and therefore warrantable, though there be no rule for it in Scripture, but meerely of humane Order: And for the Epistles and Gospels, they are but parts of the Chapters for the most part of them, but such portions of Scriptures as doe most fit the occasion, and the time of solemn Feasts, and dayes of humiliation: According to our Saviour Christs example, *Luke 4. 17.* It is said, there was given unto him the Book of the Prophet *Esayas*: And when he had opened the book, hee found the place wherein it was written, *The spirit of the Lord is upon me, because he hath annoynted me to preach the Gospel to the poore, he hath sent me to heale the broken hearted, &c. to preach the acceptable yeare of the Lord.* And when he had read this portion of Scripture, hee closed the book, and gave it againe to the Minister: By which it is plaine, our Saviour Christ sought in the Prophesie for that part; and such a part it was that fitted the particular occasion, as himselfe saith, *verse 23. This day is this Scripture fulfilled in your eares,*

Hym. *I must confesse this is cleare to me: But pray shew how the Statutes and the Scriptures agree in appointing set formes for prayer and prayes in the Congregation.*

Sil. Authority in appoynting a forme for prayer and prayes doth not require nothing but set formes for the publick, for before and after Sermons, their prayes are left to their owne ordering: and each man is free in regard of any forme imposed. But the Church, for the better direction of the Minister, and edification of the many, doth appoynt, and command some to be used; but they are such as are both for matter and manner without just exception onely observing there in words of Truth to the onely true God; to which we adding our spirituall affections, make

up the true Worship of God; in every part of it, as our Lord hath taught us. God is a spirit, and hee that worships God must worship him in Spirit and Truth: Iohn 4. 29.

THE brevity, shortnesse, and exactnesse of these formes of prayer following, are agreeable to the wisdom of *Common* his Order, for Gods publike worship: *When thou goest* (saith he) *into the house of God, bee not rash with thy mouth, &c. for God is in heaven, therefore let thy words be few. Eccles. 5. 1. 2.* And such is the councell of the King of Kings, the wisdom of wisdom, *Matth. 6. 7. When yee pray, use no vaine repetition, as the heathen doe, &c. for your father knoweth what things you have need of before you aske him: According to which, see and read the generall Confession of sinnes; and that, O God which art the Author of peace, and lover of concord, &c. As also O Lord our heavenly Father, Almighty and everlasting God, which hast safely brought us to the beginning of this day, &c.* with the rest, examine and see how plain and full the expressions are; so briefe, pithy, and pertinent as words can possibly bee thought of, termes of such excellent, yet plaine meaning, that the lowest and meanest capacity, may joyne in affection, that a sweet harmony may be made by the supplication of the whole Congregation in truth, to the God of Truth. Now to prove that such set-formes of words are lawfull to pray and invoke God by, the Scriptures are plentifull, both in the Old and new Testament, as *Luke 11. 2.* The Disciples desiring the Lord to teach them to pray, as *Iohn* taught his Disciples, our Lord saith unto them, when yee pray, say, *Our Father which art in Heaven, &c.* And he gives them a perfect forme of words. And the example of our Blessed Lord himselfe is left written for our example, *Matth. 26. 44.*
that

that he prayed the third time the same words: Marke it, here is a large consideration in a short Petition, excellent in brevity, pertinency, fervencie, and importunity: all the men in the world cannot answer this command and example of our Saviour Christ; which gives warrant without controule, that God may be worshipped truly in a set-form of words. I make a generall demand to all opposites, whosoever, If there be any thing alike authentick to the precept and example of our Blessed God. Oh how are those men therefore to bee reprov'd, even withstood to their faces, that have, and doe preach, that all set-formes of Prayer are from the Devill, and first invented and found out by-him; when that holy man *Moses*, being led by the Holy Ghost every day, morning and evening, when the Congregation journeyed, used these very words constantly, when they took up the Arke in the morning, thus hee prayed, *Num. 10. 35, 36. Rise up Lord, and let thine enemies bee scattered, and let them that hate thee flye before thee.* And every evening when they set downe the Arke, or rested, he said, *Returne, o Lord, to the many thousands of Israel:* and the very words of *Moses*, the Prophet *David* writes downe for a forme to be used, and sung in the Temple, many a hundred yeares afterwards, *Psalme 68. 1. And the Lord Iehovah commands Moses, even his servant Moses to give to Aaron, and his Sonnes a set forme of words to blesse the Congregation with, Num. 6. 22. And the Lord spake to Moses, saying, speak unto Aaron, and to his sonnes, saying. you shall blesse the Children of Israel, saying unto them, The Lord blesse thee and keep thee, the Lord Lord make his face to shine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and grant thee peace:* Here the Lords Name is three times used in one forme of blessing: And yet I hope none is so ignorant, as

to say it is vaine repetition: So in 150. *Psalme*, *Praise God and Praise him*, is used thirteene times in sixe verses: so in 126. *Psalme* to the praise of God these words, *For his mercy endureth for ever*, are used or repeated twenty and six times: so in 107. *Psalme*, *O that men would therefore praise the Lord for his goodnesse, and for his wonderfull workes for the Children of men*, where the Prophet in this *Psalme* repeats the same words foure times: And the Apostle for the *Romans* prayes thus, *The grace of our Lord Iesus Christ bee with you*, *Rom.* 16. 23. and so for the *Corinthians*, *1 Cor.* 16. 23. *2 Cor.* 13. 14. and so for the *Galatians*, *Gal.* 6. 18. and so for the *Philippians*, *Phil.* 4. 13. and so for the *Thessalonians*, *1 Thes.* 5. 28. *2 Thes.* 3. 18. And also for the Church in *Philemons* house, *Phil.* 25. using the same words of prayer and blessing eight times for six severall Churches: Thus, even thus the Old and New Testament agree together in this one truth, as the holy Prophet gives direction, *1 Chron.* 16. 3. 5. *Say yee, Save us, O God of our salvation, and gather us together, and deliver us from the Heathen, that wee may give thanks to thy holy name, and glory in thy praise.*

Hym. That a forme may bee lawfully used in Gods publicke worship of prayer and prayse, is a truth so fully proved by you, that men nor Angels cannot gain-say to disprove: But I have heard a Minister preach it is unlawfull to use the Lords prayer, because we find no example for it in any of the Apostles.

Sil. We doe not read that any of the Apostles in the act of Baptisme, repeated all the words commanded by our Lord in the forme of Baptisme, which are these, *Baptizing them in the name of the Father, the Son, and the Holy Ghost*: is it therefore unlawfull for Ministers to use the words, or the Church, to enioyne them: and is it therefore unlawfull for the Minister to use the words of our Lord, which he used

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at the institution of the Lords Supper, because wee doe not read the Apostles did use them at the administration thereof: They doe no lesse than the Pharisees their Fathers in denying the lawfull use of the Lords Prayer, to make the Commandment of God of none effect by their contrary Traditions, *Matth. 15. 6.* And these are the last dayes, and perillous men and times the Apostle fore-speaks of, *2 Tim. 3.* and Saint Iude in his generall Epistle.

Hym. Pray let me see how the Ordinances for the Sacraments appointed by authority agree with the Scriptures?

Silv. The Traditions and Order that the Church hath prescribed for the manner of celebrating the Sacraments, are very agreeable to the Scripture, as I have before shewed in the manner of the celebration of both, and that there is no circumstance added the Scripture omits; neither in the admonitions and exhortations appoynted to bee read before the Communion or Baptisme; nor any thing that concernes Ministers nor people in the communicating of one, or either, nor the blessing in dismissing the Assemblies, as in particular before instanced, but what stands with the holy honour and dignity of the ordinances themselves, and the glory of God. And therefore our Obedience thereto falls in with this generall rule of the Apostle, whether therefore yee eate or drink, or whatsoever you doe, do all to the glory of God, *1 Cor. 10. 31.*

Hym. Some Ministers will not administer the Lords Supper to any but such as are regenerated, that so by faith they may eate Christs body, and drinke his blood.

Sil. For any man to preach, that none ought to communicate of the communion of the signes of the Lords body, but such as have justifying faith, by which they are incorporated into his body, they erre not knowing the Scriptures,

nor the power of God. as the Anabaptists doe in poynt of Baptisme, for our Saviour himself gave it to *Indus* that never had the faith that justifieth: so the Apostles never denied the preaching the Word, nor the participation of the Sacraments to any that received the common faith, as Circumcision; and the Passeeover was not to be denied to any that became Profelites, nor to the Children of such as did believe. Now I have shewed before, that the Passeeover was the same in signification to the Iewes, as the Lords Supper is to the Christians; and it is as lawfull for Christians to receive the Sacrament, as to heare the Word; for as by the Word preached the eare is instructed in the Gospell & way of Life, so by the Lords Supper, Christ Crucified is taught visibly to the eye: Now as the Word and Sacrament have a teaching faculty, or operation, so also they have a nourishing, strenthening and confirming faculty, or operation to teach grace where it is not, and to confirme and increase it where it is. And there is no rule in all the Scripture to exclude a common Christian from these common Ordinances but in such cases as concerne the censure of excommunication, within which, a true beleever, through weaknesse, may fall, as well as an ordinary or common beleever: and he doth discern the Lords body, that rightly understands the Sacrament in one sence, thereby to bee brought to Christ, as hee that by faith eates Christs flesh, and drinks his bloud, in a saving and spirituall sence: and the word preached to the disobedient, is the savour of death unto death, as is the Ordinance of the Supper of the Lord, to them that never attaine to eare by faith, as well as by sence.

And thus I conclude, that no believing man is to be denied communication in the Supper of the Lord, except in such cases as the Scripture, and so also the Traditions of the

the Church hath made exception, according to the exhortation before the Communion.

Hymen. I am fully satisfied hitherto, I pray let me crave your opinion but in one thing more at this time, and that is concerning singing of Psalmes, as it is used in the Church of England.

Sil. This part of Gods publick worship, as it is used in our Church, is the most corrupt of all other; for although the Church allowes Psalmes to be sung, yet the Statute. Law doth not justifie and warrant the Meeter of Thomas Sternhold and Iohn Hopkins, and others, for they are very corruptly done, and very false, and contrary to the prose, if you compare one with another: as *Psalme 103. verse 19.* where the Meeter saith, *The heavens are the Lords foot-stool:* but the Prose saith not so; and other Scriptures saith, *The heavens are his Throne, and the earth his foot-stool.* Not only falsifying the text, but also that wherein it doth agree in many places, the phrases & expressions in the Meeter are imperfect, & not proper. And yet I have heard many Ministers after they have in their Sermons, for an houre together inveighed against all formes of prayers, and condemned it to Hell, that they themselves have called for a Psalm to be sung, which is no other than presently to do the same thing themselves, they did condemne others for an houre together: And in this case the Apostle speaks expressly, that art inexcusable, O man, whosoever thou art, it matters not whether thou art a Preacher, or a Hearer, yong, or old, rich or poore that judgest: for wherein thou judgest another thou condemnest thy selfe; for thou that judgest, dost the same things. *Rom. 2. 1.* For a Psalm is a prayer, or a prayer, and he that condemnes others in praying a forme, condemnes himselfe in singing a forme.

Hym. I pray shew me how the Scriptures speak of this part of Gods worship.

11. The scriptures declare it to bee a speciall part of Gods worship, both publick and private, the Apostle willeth the Church of the *Ephesians* to bee filled with spirit, speaking to your selves (saith he) in *Psalmes and songs, and spirituall songs, singing, and making melody in your hearts to the Lord, Ephes. 5. 18, 19.* And *David*, that holy Prophet made *Psalmes* for the praise and glory of God, in sundry respects and occasions of prayers and prayes, and gave them to the sonnes of *Korah* to sing in the Temple, and songs of degrees, *Psalm 123.* and *Psal. 84.*

It is a spirituall service; and the Apostle to the *Corinths*, seems to speak of it as of other ministeriall gifts for the edifying of the Church; 1 Cor. 13. 26. when ye come together, every one of you hath a Psalm, a Doctrine, hath a Song, hath a Revelation, hath an Interpretation; let all things be done to edifying; by which it appears that Psalms like these Songs, are of continuall study, practice and use among Christians; and that such as have gifts therein, may improve them even for the publike use of the Churches, Gods worship. Paul and Syllas prayed at mid-night and sung Psalms and prayes unto God in Prison, Acts 16. 25. And our Lord Jesus his general brule is, *is any among you able to sing? let him sing Psalms, &c.* I must for this time take my leave; friend Hymeneus; this bold blasse unto us the consideration of these things; and all other truthe, to whom be glory, world without end.

A M E N.

FINIS

